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AN

ADDRESS

DELIVERED BEFORE THE

MASSACHUSETTS SOCIETY

FOR THE

Suppression of Intemperance.

JUNE, 1826.

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By GAMALIEL BRADFORD, M. D.

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That any man should place so little value upon that quality, which principally distinguishes him from a brute, as to be willing and even eager to suspend its exercise for a considerable portion of his life, is most remarkable. That he should for this purpose continually run the risk of sudden destruction, and certainly entail upon himself a series of painful and loathsome diseases, is still more extraordinary. That such infatuation, instead of being confined to a single insane individual, should be so wide spreading, as to endanger the well-being of society, and to call out its energies in opposition to it, would appear at first sight incredible. It is a melancholy consideration, that the phenomenon, like many others, has ceased to be wonderful, because it is a matter of every day experience. A single intemperate individual in a generation, would be regarded as a monstrous deviation from the ordinary rules of conduct; we see thousands, and cease to be astonished.

As the surprise, which the practice of intemperance would seem to demand, is diminished, so the dread and aversion, with which it should be regarded, becomes

less decided. We learn to look upon instances of this kind, not indeed with complacency, but too often with carelessness. It is useful therefore at times, to call the attention of the public to the consideration of the folly, danger, and horrible consequences of this practice.

It is unnecessary, as it would be useless, for me to attempt to describe these. There are many common natural scenes, which the judicious painter never attempts to represent; they are always degraded on canvas. It is the same in morals. I could not use any language, which would not fall short of the effect of the common and every day horrors of intemperance. I have only to call on you to reflect upon what you have seen, and to fix your eyes upon this subject, instead of turning them away. The examples are all around you. You have only to think of them and shudder.

It is impossible, indeed, to reflect upon the extent and effects of this practice, without feeling a strong desire to take some measures to suppress it; there are few vices, to which the general feeling of the community is more decidedly hostile; though it is to be lamented, that from many causes, this hostility has not been so effectual as could be wished. One reason for this, as I shall endeavour to show more fully hereafter, is, that it is excited usually only by extreme and hopeless cases.

A sense of the necessity of some exertion in opposition to the progress of intemperance, has led to the formation of various associations for this purpose. From such associations some have expected great, sudden, and easily observable effects, while others, on the contrary, have regarded the attempt as hopeless, and our societies, as instances of moral quixotism. Both extremes, as

usual, are erroneous. From the efforts of societies, or individuals, gradual results can alone be expected; yet it is to be remembered, that these results are in their nature cumulative. The influence of good principles may, by constant and judicious efforts, be made to resemble the circles of disturbed water, continually expanding and involving more and more within their limits.

Not to go over the obvious and generally admitted advantages of societies in comparison with individual efforts, it is sufficient to observe that the members secure themselves, at least in a great measure, from the evil, by thus publicly pledging themselves to a particular course of conduct. They add to the sanctions of reason and conscience, that of the opinion of the world, which has too often more power than either. The practical moralist, however, is to take man as he finds him, and will act most reasonably and successfully, by taking into consideration, not merely the motives, by which men ought to be directed, but also those, by which they may and will be governed.

In the view of the subject of intemperance, which I shall take on this occasion, I hope to have the concurrence of a large portion of the deliberate and judicious members of society. I shall not be ambitious either of eloquence or novelty. The former, if it were in my power, would be unnecessary, where it is not so desirable to be enthusiastic, as to be reasonable. To attempt novelty would be hopeless. The ground has been often trod, the community have had line upon line and precept upon precept. "We preach forever," but I hope not altogether "in vain." Doubtless the greater part of the seed sown on these occasions falls by the wayside; but

some may be received into good ground, and the attempt will not be without its reward.

What can we do towards reforming those, who have already acquired intemperate habits, or towards preventing others from acquiring such habits? In regard to the first, little or nothing. The experience of almost every one who now hears me, must have long ago pressed home upon his heart the melancholy conviction, that such cases are past cure. There is a charity, which hopeth all things, and believeth all things; and there have been cases, in which reformation has been effected, in opposition to all ordinary rules of calculation, and almost, as it would seem, by a special interposition of Providence; but these are exceptions to one of the best established doctrines of moral agency. The usual effect of the body upon mind and will is only influence; but this influence in certain diseased states of the system strengthens into government. Reason in the habitually intemperate has dropped the reins, and resigned the mind to the absolute control of matter. The drunkard has relinquished his free agency. Instead of being governed by motives, he is obliged to obey the dictates of a blind instinct, or bodily craving, and his actions may be calculated on with as much certainty as those of brute animals.

But though the attempt to reform the habitually intemperate will always be regarded as one of the most unpromising, it appears to me that much may be done towards diminishing the evils of this practice, whether those, which relate only to the individual, or those, which concern society at large.

A confirmed drunkard is to be looked upon as an insane person, for such he unquestionably is. He may have lucid

intervals, in common with many other unhappy individuals of this class ; but there is no reason, why he should not on the whole, be considered and treated precisely like these. But we build public hospitals and establish private asylums for the insane, and they are confined and caused to exercise, to work, or take medicine, as the judgment of the superintendents may direct. The same practice might be pursued with the intemperate. A Hospital, or Asylum for this class of persons would be a noble charity. It ought not to be a bridewell, a work-house, or a place of punishment, for this would defeat its own object. The patients might indeed and ought to engage in some works, for the sake of exercise. But the establishment should be considered and regulated as a receptacle for unfortunate persons, who are unable to take proper care of themselves. It is quite unnecessary to go into the details of this plan, or dwell on the good effects of it. These will readily suggest themselves to the judicious. It is sufficient to observe that many would be willing to send a friend to be cured or protected, who would never consent to have him punished. And the public moreover would gradually learn to consider intemperance, as a disease or misfortune. A view, which I am persuaded would be more effectual in the way of prevention, than that which regards it merely as a fault. Many a man will dare the censure, few are willing to incur the pity of the world.

Such an establishment would certainly do something, towards remedying the evils of intemperance, and it is possible that it might effect a reformation in a few individuals.

If, however, we had nothing to do, but with those whose

habits are confirmed, the evil would not be so serious, for it would be of short duration. For though there are instances of constitutions, which resist for a considerable period, the destructive effects of ardent spirits, yet any man's experience will enable him to perceive, that the ranks of the drunkards would be rapidly thinned, if they were never recruited, and that it would require but a few years' patience, to see them swept from the earth. The most important object of the society, therefore, as well as of the public, is to consider the means, which may prevent the spread of this moral contagion.

These are most readily perceived, by considering the causes of intemperance in this country. One of the most obvious is the comparative cheapness of ardent spirits. This cause is acknowledged and generally regretted, but no effectual attempts appear yet to have been made to remove it. On the contrary, the financial regulations of the United States, have been calculated to increase its effect, by diminishing the quantity and enhancing the price of those liquors, which are naturally opposed to the prevalence of spirits. I mean the wines. A taste for good wines of any kind, but more especially a taste for the lighter wines in summer is far more natural, or more easily acquired than one for spirits, and is very much opposed to one for spirits of an indifferent quality, as all cheap domestic spirits must necessarily be. But those who cannot afford wine, will soon learn to drink spirits ; and the taste, once acquired, can with difficulty be destroyed. There is hardly any financial regulation, which, considered either in an economical, political, or moral view, is more to be deplored, than that which imposes a high duty upon wines. It is the duty of every one to

exert his influence against these duties, and it is devoutly to be hoped, that the good sense of our legislature, will at last abolish them. Let those who are tenacious of the revenues, and believe that the treasury is filled by high imposts, transfer these from wines to foreign spirits, and though it may be doubted whether the public funds, would be much benefited by the change, there can be little doubt, of its good effect on the happiness, the morals, and the strength of the nation.

I do not mean to imply that persons may not become intemperate in the use of wines. But it is well known, that gross and brutal sottishness is comparatively rare, where wine is the ordinary drink of the community. Moreover, the effects of excesses in this particular, are far less destructive to the constitution than those with ardent spirits—and we should be willing to risk a small evil for the sake of removing a greater, remembering also, that it would be quixotic to attempt to confine mankind to water, or herb teas.

The remarks hitherto made have related to the active measures of the society, to what is expedient to be done. I believe it is much more important to consider what ought to be avoided, and among the principal circumstances in this point of view, and one which may be regarded as an important cause of intemperance is the prevalence of certain false notions in society concerning the occasional use and necessity of ardent spirits. It has been taken almost for granted, that a limited quantity of spirit was necessary to the laborious, and useful to the feeble, and under the form of Huxham's tincture, Stoughton's elixir and the like, many persons and even children have learned to swallow drams without scruple, and even with the belief of their being advantageous.

This pernicious notion has occasionally been encouraged by physicians, who have thereby done much injury to the community. This, indeed, is not to be imputed to them as a crime, since it is only a mistake in judgment, and one for which there is much authority. The progress of science and observation, however, is fast removing this prejudice, and physicians now are much more cautious in recommending articles of this sort, and confine their use to particular states of the system.

It has long been an opinion that in hot climates, and in the heat of summer in our own, it is necessary to oppose the debilitating effects of high temperature by the stimulus of spirit, and that this was preventive of the diseases of such seasons. No maxim can be more directly opposed to reason and experience, and on this important subject I shall take the liberty of quoting from one of the later medical authors, who have borne testimony against the practice.

"However necessary," says Dr. Johnson, in his essay on the influence of tropical climates, "However necessary this practice might have been thought thirty years ago, it is now considered not only unnecessary but disgraceful; and that in no respectable circle in the Eastern world, beyond the confines of the Punch house, where no European of character will ever be seen, is any gently stimulating liquid made use of between meals; and I take this opportunity of warning every new-comer, that the very call of "brandy-shrub pauny" will endanger his being marked as a person to be avoided.

"Nor did these most excellent habits of temperance originate in any medical precepts, or admonitions,—far from it. The professional adviser was by no means solicitous

to inculcate a doctrine, which it might not suit his taste to practice. But in a vast empire, held by the frail tenure of opinion and especially, where the current of religious prejudices, Brahmin as well as Moslem, ran strongly against intoxication, it was soon found necessary, from imperious motives of policy, rather than of health, to discourage every tendency towards the acquisition of such dangerous habits. Happily what was promotive of our interest, was preservative of our health, as well as conducive to our happiness. And the general temperance in this respect, which now characterizes the Anglo Asiatic circles of society, as contrasted with Anglo West Indian manners must utterly confound those fine spun theories, which the votaries of gently stimulating liquids, have invented about supporting perspiration, keeping us the tone of the digestive organs, &c. all which experience has proved to be not only ideal, but pernicious.

"I can conceive only one plausible argument, which the transatlantic Brunonian can adduce, in support of his doctrine, after the unwelcome evidence, which I have brought forward respecting oriental customs; namely, that as the range of atmospherical heat in the West Indies, is several degrees below that of the East, it may be necessary to counterbalance this deficit of external heat, by the more assiduous application of internal stimulus. For this hint, he will, no doubt, be much obliged to me, as he must consider the argument irresistible."

The same principles will apply to our own climate in the summer, and to an error in this particular are to be ascribed a large portion of the sudden deaths, which occur at this period, and which are usually ascribed to the

effects of an agent, which often plays but a second part in this operation, that is, cold water. I do not mean to deny, that death occasionally happens from drinking water, when the system is in a state of high excitation,—but this very state is the dangerous one, and this, in ninety-nine cases out of an hundred, is produced by spirit.

On this point, of the use and necessity of ardent spirits, I am happy to be able to produce evidence, which, while it shows the falsehood of prevailing opinions, is uncommonly free from any suspicion of partiality. I refer to the practice of the trainers of Great Britain, whose business it is to prepare men for pugilistic combats.

Physicians in their recommendations, are liable to be biassed by regard to the wishes and prejudices of their patients, and to be deceived by their representations; while individuals are still more liable to deceive themselves concerning the effects of medicinal, or dietetic courses of conduct. These trainers, on the contrary are troubled with no scruples. They treat their subjects, as they would horses, cows, or even steam engines. Tastes and feelings are nothing to them. Their sole object is to give the machines, upon which they are operating, the greatest force and power of endurance, physical and mental, of which their constitutions are capable. And what is the result to which their experience has led them. Some even in this assembly will probably be astonished to learn, that spirit in every form is rigidly prohibited. Beer is the usual drink, but not the strongest kind; and even wine is very sparingly allowed, and that only to particular individuals. They never deceive themselves with the idea, that bark, cordials, or spirit can give muscular power. Experience has taught the

direct contrary, and they rigidly interdict the use of these debilitating agents.

I may make use of the experience of the trainers against another false and injurious notion, namely, that it is always dangerous to leave off, at once, the use of spirits. There are, undoubtedly, a few deplorable cases in which the stamina of vitality have been so completely destroyed by intemperance, that a miserable death is the result of abstinence from the usual stimulus. In these cases however life is shortened but little. It is only when death is staring the wretch in the face, that the attempt to escape drives him into his embraces. The question is rather, shall he be killed by liquor, or by the want of it. A question of a day, or an hour, not of life and death.

But these are exceptions. In general we are taught by the trainers, that there is no risk ; they make short work with their subjects and remove their habitual stimulus, without fear of the consequences.

I do not dwell on the practice in these instances ; it is necessarily connected with certain odious associations. The facts are sufficient for me to take decided ground on this subject, and to call on the members of this society, and the public generally, to join in a sweeping denunciation of spirituous liquors, as articles of daily use, even in what is called moderation. There are cases of disease, in which henbane, hellebore, mercury, copperas, and other virulent poisons are useful ; but would any man in his senses think of using himself, or encouraging in others, in an ordinary state of health, the use of these articles ? And why should we wish to poison ourselves with spirit, because its effect is less sudden, or requires

a larger dose. No! The place for the bottle of brandy, or rum, is on the apothecaries' shelf, by the side of the bottles of arsenic and opium, and thither we should labour to banish it.

But the great obstacle to any effectual suppression of intemperance, is to be found in the encouragement afforded by the language and customs of society in general, to the limited use of ardent spirits. Notwithstanding, as I have observed above, that the feeling of the community in general is hostile to drunkenness ; we are apt to hold language in regard to the practice of drinking spirits, which is very different from what would be dictated by reason and good judgment.

How few persons are there, who do not occasionally speak of the moderate use of spirit, as a comfortable thing, and regard it at most, as a habit of little or no consequence. How many smile, when they should look grave, as they see a man swallowing, with apparent satisfaction, this pernicious liquid. We do more than this. We make an allowance of spirit a part of the regular wages of workmen, and have no hesitation about offering it as a compliment, or piece of politeness, to them. We go still further, and encourage it by example, for there are perhaps few, who now hear me, who do not occasionally take a glass of brandy, or some other liquor, either alone, or with a friend. But every act of this kind is injurious to society, since it goes, to a certain extent, to influence public opinion in favour of this practice, and it behoves every man to remember, that in so doing, he is helping to break down the most efficient barrier against this vice.

Whenever it is generally considered disreputable, for

a man in health to drink ardent spirits, we shall have few drunkards. There will be some doubtless, as society will never be free from the foolish and vicious; but their orgies will be conducted more or less secretly. Men will be disposed to indulge their inclinations privately, and the young, especially, will learn to look upon such indulgence as a cause of shame, instead of glory. Many now swallow potions, which are positively disagreeable, and labour too successfully to acquire a taste, which is to give them credit with their companions. But to all this there would be an end, if the majority of mankind looked, as they should, upon any such undertaking with sincere pity and contempt. I am aware that in this particular, we are improving, that the use of spirits is much diminished among the more respectable classes of the community, and that correct notions are gradually extending their influence; but society has yet many steps to take in this course.

It is in this way, that I believe the most can be done towards the suppression of intemperance. It is here, that every individual has it in his power to lend a helping hand, and I entreat every one, who now hears me, seriously to reflect upon the thousand daily opportunities he has of exerting an influence in this way. The course is not difficult. I would not have any one go about railing against ardent spirits, being instant out of season, and offending his neighbours and acquaintance, with sneers against their weakness and folly. No such thing. You are called on merely to withdraw your assistance from the cause of intemperance. Not to volunteer reproof, but to refrain from encouragement. If every person now present, were to cease from this moment to

purchase, or consume, ardent spirit in any form, as an article of diet, or to offer it to his workmen, or friends, as a refreshment; if he were, moreover, to abstain from treating the use of it as a harmless luxury, and was careful never to sanction, by his acquiescence, any opinion advanced in its favour.—If, I repeat, every man in this assembly were to pursue such a course, if he did, or said, nothing more, the effect upon society would be very considerable. Almost every one will perceive what a different direction would be given to his influence.

But such a course is wise and prudent in every point of view; whether we regard it as a duty to God, to our neighbour, or ourselves. It is one of those courses in which duty is most evidently and immediately connected with happiness. Those of you, who take no pleasure in drinking ardent spirits, are called upon to save your time, your health, and your money, by ceasing to do, what is more, or less disagreeable. Those who do take pleasure in this practice, and are unwilling to make the sacrifice, are called on to consider, whether it is not even now beyond your power. No reasonable person can consider himself secure, who reflects for a moment on the good sense, judgment, and talents, which have from time to time fallen a sacrifice to this insidious enemy. Let us then no longer blow hot and cold with the same breath; and while we condemn intemperance in general, continue to wink at it in particular instances;—instead of talking, let us be doing, and we may lament the prevalence of this evil, with the better grace, while we are doing what is in our power to prevent it. "First, put your own shoulder to the wheel," says Hercules to the waggoner of the fable, "and then you may pray to me for assistance."

ANNUAL REPORT

OF THE

BOARD OF COUNSEL

OF THE

MASSACHUSETTS SOCIETY

FOR THE

Suppression of Intemperance.

The Board of Counsel in meeting the Society upon this, their fourteenth anniversary, are happy to have it in their power to offer their congratulations upon the increased interest, which has been manifested by the community at large during the past year, in their purposes and objects. This interest, although exhibited more particularly in this vicinity, has not been confined to any particular district of the country. In every quarter, there have been indications of a growing attention to the subject. These indications are found in the public papers, in the conversation of intelligent persons, in discourses delivered from the pulpit, in the formation of Societies, and in the patronage, which has been given to publications, having for their object the prevention of intemperance. It would seem as if the public was beginning to awaken to a sense of the enormity of the vice, of the magnitude of the evil, and of the disgrace, which its continuance must bring upon us. More particularly it appears an occasion of congratulation, that the attention of Congress has at

length been directed to the subject of an excise upon domestic spirits; and that in the report presented at the last session, by a committee, the chairman of which has been a constant advocate for adopting measures for suppressing Intemperance, particular reference is had to the effect, which this method of raising a revenue is calculated to have upon the morals and habits of the community. And although it is not probable that this measure can be immediately carried into operation, nor its expediency become immediately apparent to all, yet the single circumstance of its becoming a matter of discussion, on this ground, affords rational hope, that it will be brought about gradually, as soon perhaps as is desirable for its permanency and general utility.

The Board have been informed upon good authority, that a resolution has been entered into by the Fraternity of Free Masons, in one of the internal counties of this state, to exclude all intemperate persons from their lodges, and to discontinue the practice of introducing ardent spirits as a refreshment at their meetings. It is in the power of this Society, whose avowed object is benevolent, and which professes to train men to virtuous and honourable actions, to exercise a vast influence upon the community, by following universally the example which has been thus given them, and decidedly excluding both Intemperance and the means of Intemperance from their fellowship.

It appears to the Board, that it is in vain to inculcate lessons of temperance upon the poorer, and the labouring classes of society, until some change is produced in the habits and modes of thinking of the better informed

classes. It is not intended to insinuate, that the latter are addicted generally to an injurious use of ardent spirits, but it is a fact that they are in every man's house, and upon every man's table ; that they are regarded as a necessary article of household use ; that the offer of them to visiters is thought no more than a proper act of civility. Now the labourer goes to them originally with precisely the same feelings, as his superior. He goes into the dram-shop, just as the gentleman goes to his liquor case. He invites his companion in with him, to treat him, just as the other compliments his friend, when he calls upon him at his house. But the one is upon his guard, the other is not. The one can foresee consequences, and has a tender regard for his reputation, the other has not. The one has other sources of enjoyment and indulgence, reading and conversation ; rich food and delicate wines ; the other has this only resource.

Now as example operates more powerfully than precept, and as the habits of the lower classes will be mainly those of the upper, the only course by which a decided effect can be produced is, by a sacrifice on the part of the influential portion of society, of their habits, innocent possibly in themselves, with respect to the use of ardent spirits. The impression produced would be, probably, very great, if the use of spirituous liquors were to be entirely dropt by a very considerable portion of the most respectable members of any community. This would at once be a serious and a perfectly intelligible appeal. If the rich man advises his poorer neighbours to drink no spirit, but confine themselves to beer, cider and

molasses and water ; and at the same time displays upon his table, for the entertainment of his friends—a variety of the choicest wines, and the most aged and costly brandies, his advice goes but for little. But if when the rich advise the poor, they follow up their advice with the relinquishment of their own habits of indulgence, the effect will be decidedly very great.

The question then arises, how are we to produce a combination for this purpose ? It is not to be expected that it can at first be made universal, or very general. We must be contented with limited beginnings. The only important point is to make it complete as far as it goes. The importance of the object is such as to make it worthy of attention by associations, not formed for this specific purpose. Indeed, it would seem proper to recommend it to all societies instituted for benevolent or religious purposes, as an incidental object of attention. This mode appears better than that of associations formed for this particular object, because such associations, from a deficiency in objects of sufficient interest to occupy their attention as matters of business, become troublesome and uninteresting, and fall into decay.

The Board would suggest to the consideration of the Society, whether a call might not be made with much propriety upon Professors of Religion as a body, to stand forth at first as the file-leaders in such an undertaking. They form a Society, permanent in its nature, pervading all parts of our country and of the community, united by a common interest, and a common feeling, and bound by their profession to be ready for any reasonable sacrifice for the promotion of faith, holiness, and virtue among men.

It may be emphatically recommended to all churches of Christ of every denomination, that they associate among themselves for the purpose of discouraging by their own example, *all* use of ardent spirits. Let each individual enter into an agreement, not to keep in his house, never to use himself, and never to offer to his friends any spirituous liquor of any kind ; nor upon any occasion.

There would be a great moral weight in an example of this kind, held out by so large a mass of respectable, and conscientious men ; the attention of society would be at once attracted by such a project, and the thoughts of mankind would immediately be actively engaged upon the general subject. It would be glorious also to the church of Christ and highly honourable to religion itself, for such an undertaking to spring up so directly from the influence of Christianity.

It is better to make such an appeal to a definite body, to a society of limited extent—than to society at large. General appeals are commonly disregarded. Particular ones, it is more difficult to resist. If such a project should be acted upon, it would soon come to be a matter of course among professors of religion to abstain from all drinking as scrupulously as they abstain from profanity, or lying, or gaming. The plan might then be extended, and other individuals be invited to join in it, as circumstances appeared to render it expedient.

As another measure of a similar character, it may be recommended to ministers of religion, as a body, to discourage the use of ardent spirits as a family article, or as a necessary entertainment on social occasions. It

should be particularly enforced upon them as a measure of no inconsiderable influence, by way of example, that, upon all public occasions, in which they bear a conspicuous part, and which are usually accompanied by some sort of entertainment or refreshment, ardent spirits of all kinds should be systematically excluded. Such occasions are ordinations, associations of ministers, meetings of societies, &c. It is believed to be no uncommon thing previous to the religious exercises on such occasions that liquors of all kinds are freely partaken of by those who are to be immediately engaged in the most impressive and holy duties. It is not to be understood that we refer to any thing like excess, nor is it intended as a matter of reproach. Ministers do but enter without reflection into the customs and practices of the community to which they belong.

It will be perceived that in the suggestions offered by this Board, the general discouragement of all use of ardent spirits in respectable society is intended to be urged. This is held to be a preliminary step of very great, if not of essential importance, and is one which has hitherto been almost wholly overlooked. The distinct object to be held up is gradually to make even the moderate habitual use of ardent spirits not respectable, not decent. It is to be proscribed among moral and religious people as we would proscribe swearing or lying. Reformation must begin at the top of society, and not at the bottom We cannot induce uninformed and undiscriminating persons in humble life to forego their excesses, which, let it be remembered, they do not consider as excesses, unless we relinquish ourselves habits, which,

however different in reality, they regard as essentially the same with their own.

It may be said that we should not proscribe and banish an article from moderate and innocent use, because it is liable to abuse. It may be answered with perfect truth, that society cannot use it without its being abused by some individuals. Individuals, perhaps the majority of the persons constituting a community, may use it temperately; but there will be others, wherever it is used, who will use it to excess. It is a necessary consequence of its introduction at all, and the temperate and prudent must be willing to make the sacrifice of banishing it for the sake of their weaker brethren.

And this sacrifice will, after all, be, except in imagination, extremely small. It is not intended to deny that there may be some diseases, and some particular states of constitution, which require the use of ardent spirits, as a medicine. Yet, if physicians are to be believed, these cases are very few. To those who enjoy good health and good appetites, it can really be but a small privation to abstain from spirituous liquors; and as to their use as refreshment, as articles for public or social entertainment, it were a gross libel upon the bounties of nature, and the provisions of a kind providence, to assert that man must have recourse to the pernicious process of distillation, to extort from the innocent and wholesome fruits of the earth, a deleterious and unnatural product, wherewith to entertain his friends. It seems little less than sacrilege, while the various esculent grains and a thousand delicious fruits are spread over the earth, affording us at once wholesome food and drink sufficiently

exhilirating, to pervert them by art from their original design to purposes of destruction; and at the same time transform the very staff of life into an instrument of death.

JOHN WARE,
WM JENKS,
HENRY WARE, } *Committee.*

MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

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